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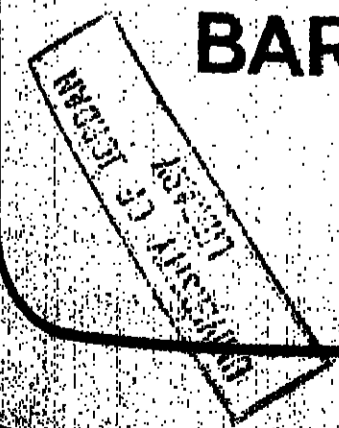
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קנה
חכמה

the beginning
of wisdom
is achieve
wisdom

כ"ה לאוניברסיטת בר-אילן
BAR-ILAN UNIVERSITY · SILVER JUBILEE
תשט"ו-תש"מ · 1955-1980





A special academic quality

TWENTY-FIVE YEARS ago a great institution of learning was born in Eretz Israel — the Bar-Ilan University. Ever since, I have followed Bar-Ilan's evolution and development with profound interest because of its unique purpose and contribution to the society of Israel. The synthesis of Tora and general education, of Jewish heritage and scientific inquiry have endowed the Bar-Ilan University with a special academic quality. Israel is enriched by the accomplishments of Bar-Ilan, which was a vision a quarter of a century ago, and which today has grown to become a great centre of learning.

My best wishes to the Bar-Ilan University, its founders, builders, teachers and students.

Menahem Begin
Prime Minister

An occasion of great joy

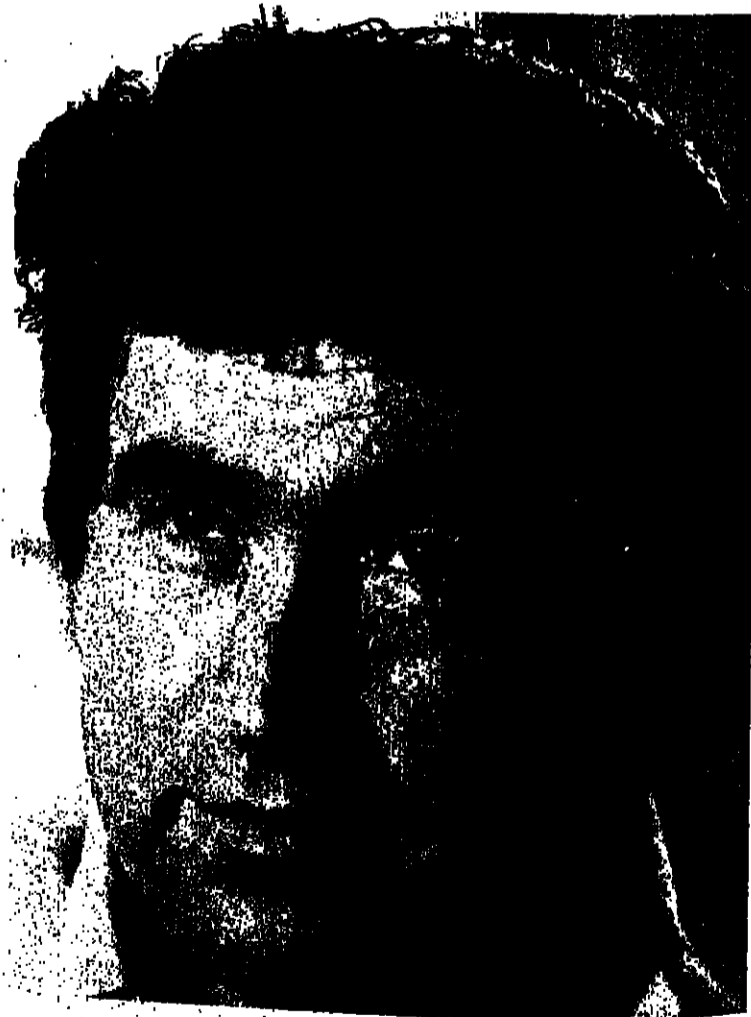
BAR-ILAN UNIVERSITY's 25th anniversary is an occasion of great joy and pride for me — both on a personal level, as a graduate of Bar-Ilan, and in my official capacity as Minister of Education and Culture.

Through its unique blend of Jewish and general education, of Tora and science, Bar-Ilan University is making a very special contribution to the great challenge that faces us — living up to our title of the "People of the Book." For the Jewish People, this has always meant the pursuit of knowledge combined with the fostering of moral values — the principles which guide Bar-Ilan University in all its endeavours.

In particular, I wish to commend Bar-Ilan for its devoted efforts to close the gap between the various sectors of our society, and for the important role that it has assumed in serving as a bridge between Israel and the Diaspora.

To Bar-Ilan University, its leaders, staff, and students, I express my admiration for their achievements to date, and for the great promise that the University holds out for a bright and glorious future.

ZEVULUN HAMMER
Minister of Education and Culture



IN THIS SUPPLEMENT

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Mr. And Mrs. Jerome L. Stern
New York
Congratulate Bar-Ilan University
on 25 years of great achievement
and look forward to the continued
development of this wonderful institution.

Mr. and Mrs. Abraham Spiegel
Beverly Hills, California
extend warmest greetings
to Bar-Ilan University
its President and Faculty
Administration and Students
on the 25th Anniversary of this
great and beloved institution.

Mr. and Mrs. Ludwig Jesselson
New York
Wish
Bar-Ilan University
continued success
and are proud to be
associated with the
Silver Jubilee celebrations.

Blanca and Ernest Wintner
Beverly Hills, California
Extend heartiest greetings
and Mazal Tov to
faculty, administration and students
on the occasion of
Bar-Ilan University's Silver Jubilee.

BAR-ILAN'S president may spend his vacations writing philosophical essays, but he is about as far from the ivory tower as it is possible to conceive.

Rabbi Emanuel Rackman genuinely enjoys people. And as a university administrator here and abroad, he has plenty of opportunity to do so.

The author of "Israel's Emerging Constitution" and "One Man's Judaism," he is the first to claim that too many scholars work with books rather than with people. When he was nominated president three years ago, his main fear was that he wouldn't have enough time to teach a regular course.

But today, he teaches, writes a column in a New York Jewish weekly, meets with the VIPs, raises funds abroad, and takes an active part in university policy-making.

"I'm lucky I don't require much sleep," he explains simply.

Rabbi Rackman's whole career has been as varied as his present job. He qualified both as a lawyer and as a rabbi, and during the '40s trained U.S. army chaplains. After World War II he worked with displaced persons, then held several rabbinical posts, including presidency of the New York Rabbinical Council. He has long been a member of the Jewish Agency Executive.

His decision to immigrate at the age of 67, leaving his congregation at New York's Fifth Avenue Synagogue behind him, was made after years of feeling that "it wasn't fair to preach allya to others without coming yourself."

The Zionist leader is aware, however, that he has in some way missed out on the living experience of Israel.

"I don't have the problems of where to send my kids to school, and with an American pension, I don't feel the inflation the same way as Israelis," he notes.

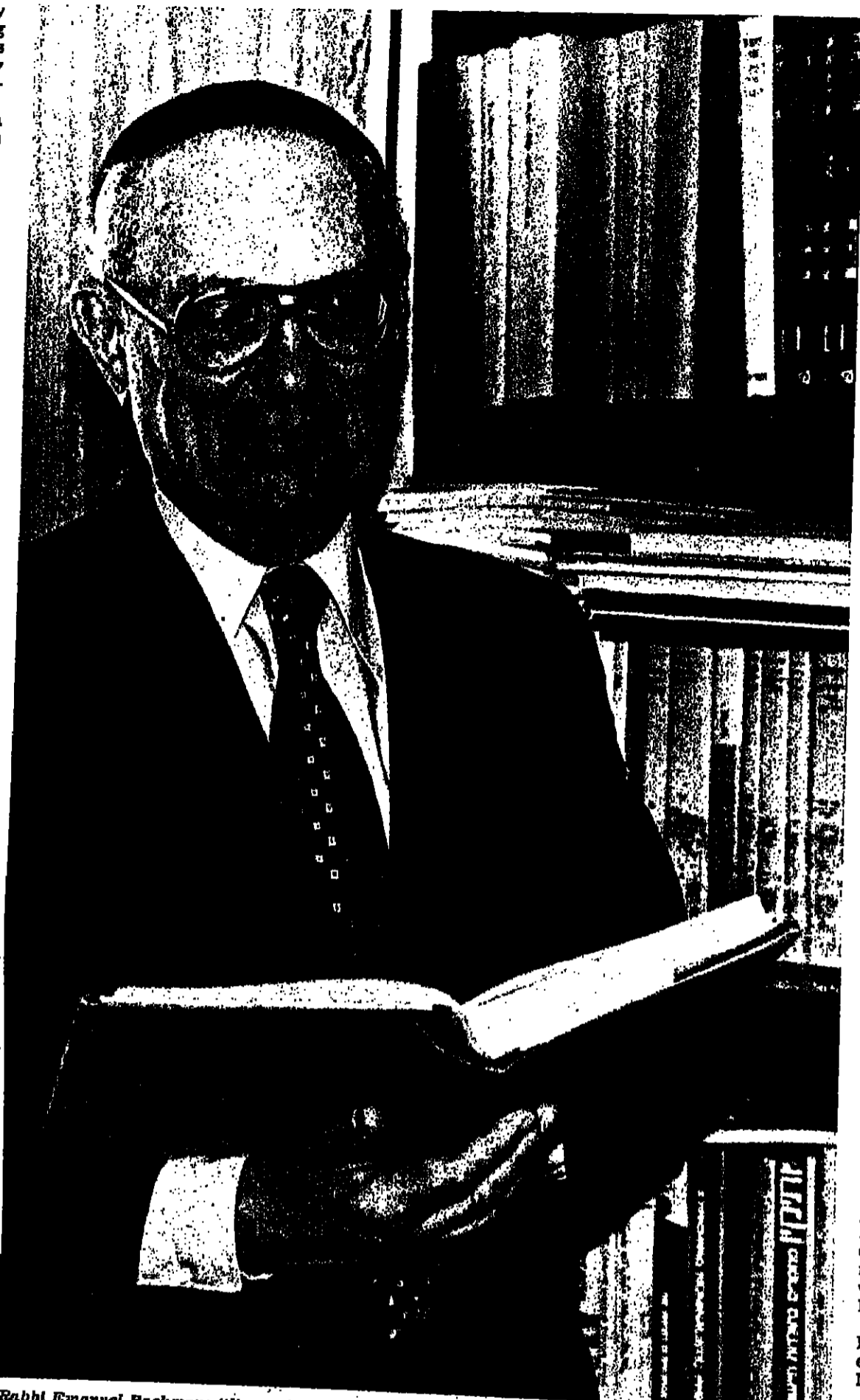
But he can still contribute to education here, especially that of students from non-religious backgrounds.

The latter, he says with a glow, "get very excited when I explain that the commandments relating to man and his fellow are a primary part of Judaism, to which other injunctions are subservient. For instance, there's the biblical command against misrepresenting a product in a business deal, or the one against entering a shop and making the storekeeper think that you intend to buy when you don't."

Interestingly, adds Professor Rackman, "while my students in America were amazed by the progressive, liberal position of Jewish law (for instance, the refusal to allow a man to incriminate himself), Israelis can't understand why we have to be so considerate — and they invariably cite the case of a terrorist who admits to murder."

Sabras are also very conservative, according to the rabbi. They are unimpressed by the creative achievements of rabbis, such as the improvement of the status of women in the Talmudic era, even though these were within the framework of Halacha.

"The religious tend to react with 'How did they dare do it?', and the non-religious claim it's



Rabbi Emanuel Rackman: "It wasn't fair just to preach allya."

Far from the ivory tower

Running an 8,000-student university is a complex task. The Post's SHOSHANA LESSER gets a glimpse of some of the complexities from Bar-Ilan President Emanuel Rackman, Director-General Matityahu Adler, and Rector Shlomo Eckstein.

THE JERUSALEM POST — 25TH ANNIVERSARY OF BAR-ILAN

"dishonest" ... Our students have no concept of historical development," he complains.

Concern over students' attitudes to Jewish thought is part of the professor's conviction that "Bar-Ilan University is not just committed to the survival of higher education, but also to the survival of the Jewish people."

He believes it is his duty to ensure that every graduate "knows his roots." Hence his support for the Judaic studies that constitute almost a quarter of a student's timetable.

As for the controversial obligatory skullcap, sometimes donned at the main gate, this is an integral part of the university's character and should be respected by religious and non-religious alike, he asserts. "Besides," he adds, "I don't like to have to spot who in my class is observant and who isn't."

Very few Bar-Ilan students except his own know that the benevolent, grandfatherly figure they see around the campus is the president ("and they almost fell through the floor when I introduced myself in class"). Even fewer, he concedes, would recognize him as the swaddled figure who pedals energetically around the Ramat Aviv streets on his bicycle at 5.30 in the mornings.

FUNDRAISING isn't a job you can learn. You just have to be born with the talent. So claims the man who has successfully transformed a struggling institution of 700 students into a thriving one of 8,000.

Matityahu Adler, Bar-Ilan's director-general and vice-president, certainly feels that he hasn't wasted any time during his 15 years at the university. Those years of continuous service are about to be interrupted, now that he has been appointed Israel's ambassador to Switzerland.

From the start of the conversation it is obvious who is in command. Adler spouts figures and facts quicker than they can be written down. He recalls the year he was asked by the Interior Ministry to take leave of absence from his post as mayor of Beersheba "to see what could be done to save Bar-Ilan."

"Then I dealt with a budget of IL1.5m. and we didn't have enough to pay the salaries. Nowadays, it's IL800m."

Back in the early '60s, Adler's primary aims were to find the sources to finance Bar-Ilan, and to build an organizational structure to run it.

"No easy tasks," he says, with a note of resentment at "the sceptical and tightfisted attitude the authorities then took towards another university — and a religious one at that."

Today, the dynamic organizer still feels the university isn't getting its fair share of the higher education budget. "Bar-Ilan's space per student is 7 square metres, while the country's average is 18," he notes.

Bar-Ilan is also the only university left where students still live in poorly-insulated prefabs, although he admits that this is partly because he refused to build if there wasn't the money for it.

THE UNIVERSITY'S friends abroad are a happier topic. Mention them, and Adler leaps from his desk with amazing



Director-General Matityahu Adler: Economic problems on the horizon.



Bar-Ilan Rector Prof. Shlomo Eckstein: "Doubly hectic job."

agility to draw back the curtain that conceals his prize showpiece: a multi-coloured wall-map with illuminated points for every group of Bar-Ilan friends in the world.

The secrets of this successful ambassador-designate (who has already been on several missions for the state) are, he claims, "the ability to make immediate personal contact, and to instill confidence in people. It isn't what you give that counts, but whom you give to."

"I also have 60 governors — among them bankers, professors and businessmen — and I have to live with all of them," he grins. "And I've managed to stay on good terms with seven rectors."

After one and a half decades — and no strikes among his staff — the only weakness he will admit to is "feeling rather tired." Nevertheless he still has

enough energy to devote his "spare time" to his duties as deputy mayor of Ramat Gan.

Watching the streams of students from the window of his top-floor office Matityahu Adler allows himself a moment of sentiment. But underneath his obvious pride in his work is a deep worry for the economic future of the institution. "I'm very pessimistic," he says, so much so that he doesn't want to discuss the matter.

NEXT DOOR in the rector's office, too, the clouds of the economic crisis are apparent. Outside in the corridor, a lecturer is busy arguing with the rector on salary claims.

How does it feel to leave the economics department for university politics? "Absolutely terrible," replies Professor Shlomo Eckstein. "Some department heads are

active in general university matters, and when they take on the rectorship they're ready for it ... I certainly wasn't. Moreover, this year it's Bar-Ilan's turn to chair the inter-university committee — so I have a doubly hectic job."

Though he claims he is far too harassed to philosophize on the nature of Bar-Ilan University, within minutes he is recalling, with a dreamy look in his eyes, his allya from Mexico 20 years ago.

"I was a Bnei Akiva coordinator in Mexico, and I had been on the *hachshara* programme — but I decided to opt out. While I was completing my Ph.D. at Harvard, I signed my commitment to Bar-Ilan."

The idea of a religiously-oriented university still appeals to him as a tremendous challenge.

"We've created a university with recognized standards, a religious academic community, and a place where students can combine Jewish studies with academic ones ... But there is still a lot more to do."

ECKSTEIN feels "very uneasy that Israel has 10,000 graduates a year who should improve the quality of life here — and don't. It may be utopian, but if we could provide each of them with a sense of responsibility, this could change the face of the country ... I'm thinking of the well-mannered, patient, smiling citizen," he explains wistfully.

He insists that a university can influence its students in this direction. First, he suggests, have faculty set a personal example. Streamline administrative procedures for students and ensure that their grievances reach listening ears. Take a teacher's relationship with his students into account as a factor in promotion, rather than publications alone.

However, consideration doesn't mean relaxing academic demands and a Rector has no choice but to weed out the weak students. But Professor Eckstein, the tough lecturer whose own course sends shivers through students, finds it extremely difficult to deal with those who plead for another chance at an exam they are bound to fail.

"As a rector, you have to be determined. One of my difficulties is that I don't lose sight of the human side. It just makes my life a little more miserable."

But by far the worst part of being rector is having to decide where to make the cuts. (No-one talks about increments these days.)

A renowned agrarian economist, Eckstein has been advisor to the President of Mexico, a director of Israel Chemicals, chairman of Bar-Ilan's Economics Department — but nothing prepared him for the competing demands of faculties, all of scientific value, on the university's meagre resources.

Nevertheless, there are a few rewarding aspects of the post — though it takes Eckstein a while to think of them.

"When someone tells you the atmosphere on campus is better, or somewhere along the line there is an improvement you initiated, you do have a good feeling. But I'm never satisfied with myself — just look at the state of my desk ..."

Best wishes

to

Bar-Ilan University
on its anniversary

Mr. and Mrs. Herman Merkin
New York

Mr. and Mrs. Alexander Vari
Beverly Hills, California

Extend greetings

to

the Bar-Ilan University
on the occasion of its
Silver Jubilee.

Mr. Phillip Stollman
 Detroit, Michigan
 Extends heartiest greetings
 and Mazal Tov to
 faculty, administration and students
 on the occasion of
 Bar-Ilan University's
 Silver Jubilee.

Best Wishes
 to
 Bar-Ilan University
 on its anniversary
 Mr. and Mrs. Max Stollman

THOUGH RELIGIOUSLY oriented, Bar-Ilan University is far from converting masses of secular-minded young people to committed orthodoxy. But it's rare that you'll find a graduate who has not acquired some respect for Judaism there.

One of the reasons may be that a Bar-Ilan degree includes at least 16 credits in a combination of Bible, Talmud and Jewish philosophy. But perhaps a more subtle influence is the unforced integration of religious and non-religious students on campus.

Bar-Ilan offers a unique opportunity for those who have travelled on the religious conveyor belt to test their convictions on fellow-students from entirely different backgrounds. For the non-religious, it may be a one-time chance to ask the bearers of crocheted skullcaps what their philosophy is all about.

BUT SOCIAL integration wasn't quite what the founders had in mind 25 years ago, according to Bar-Ilan's president, Rabbi Emmanuel Rackman.

"Then, the central idea was to bring the religious into the 20th century, to train them as professionals who would contribute to the building of the country," he says.

Nowadays, the emphasis has shifted to bridging the gap of suspicion between secular and orthodox, as well as fighting the all too common phenomenon which Rabbi Rackman neatly terms "Jewish illiteracy."

And that is not all. The rabbi would also like to see the academic disciplines evaluated from a Jewish perspective. "If I were teaching Plato and Aristotle, I'd make sure my students knew what Jewish philosophers had to say as well."

He confesses that it is over-ambitious to expect faculty members to have the knowledge to weave Jewish thought into Shakespeare, Darwin or whoever. So, for the moment, he aims at making the basic Judaica courses as meaningful as possible. This necessitates training staff to lead students from the texts they are studying to discussions on topical Jewish issues.

For Rector Shlomo Bokstein, it also means more philosophy courses. "Sticking to the mere texts is liable to be boring," he says bluntly.

Indeed, recent surveys have shown a swing among students towards philosophy. "Talmud they learned in high school. Here they expect something different," said student counsellor Naftali Stern.

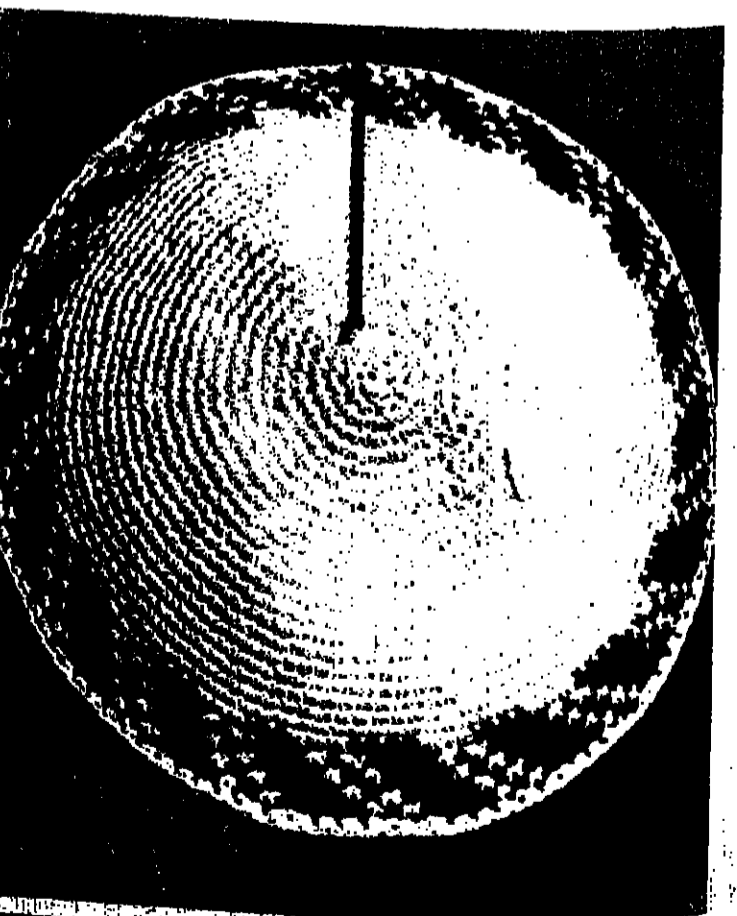
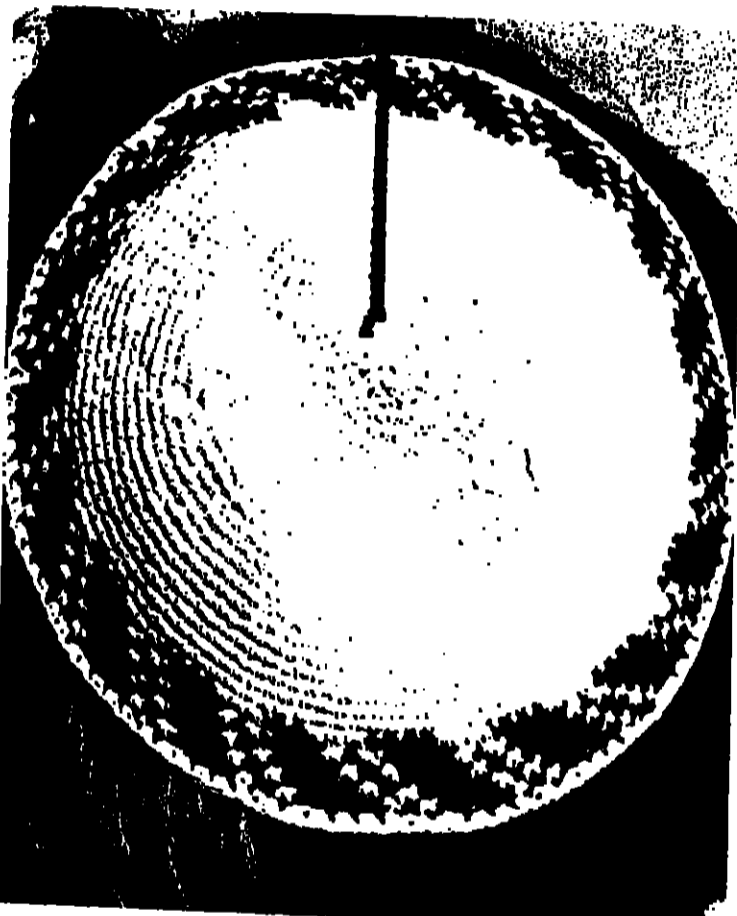
Not all the students are enthusiastic about the extra work-load in Jewish studies, says Stern, "but I've encountered many a student years later who says that in retrospect, the studies were worth it. I remember one particularly disgruntled soldier who said Bar-Ilan had helped him to understand why the religious boys under his command so much wanted to be home for Pesach."

"It was a lot of hours to take, but it did give me an idea of Jewish customs," 24-year-old Dalla told us. "It also gave me a chance to examine biblical texts closely, something I probably wouldn't have done otherwise."

"I would have preferred more philosophy and less Talmud," said Elyad, a third-

WHAT MAKES A UNIVERSITY RELIGIOUS?

Bar-Ilan makes no attempt to replace a yeshiva, but it does aim to endow its graduates with something higher than a higher education, writes SHOSHANA LESSER.



year history student, while another told us with some embarrassment that the thought of doing five hours' Judaica a week had been enough of a deterrent to send her to Tel Aviv University to do her B.A. She'd returned just for her teaching diploma.

THE RELIGIOUS students are also not easy to cater for. Sarah, who graduated from a religious high school, told us that the Bible studies had been far too easy.

For her, the religious atmosphere on campus isn't strong enough either. "There are far too many non-observant students here," she said, "and that leads to activities such as mixed folk-dancing, which I disapprove of."

Another religious student in her fourth year of mathematics commented that the university's only religious characteristics were the skullcaps and the Judaica studies. "But it does make me feel at home," she added.

A friend of hers — who graduated from the Poalei Agudat Yisrael youth movement — told us she had married a non-religious student whom

she met on campus. "Thanks to Bar-Ilan, my husband has started taking an interest in Judaism," she said.

Students who live in dorms mentioned the special character of Shabbat on campus, when the bleak dining room tables are decked with white cloths, and students enjoy a communal meal with Sabbath sermons and songs.

How religiously inspiring — or charged — the atmosphere should be, is indeed a tricky question.

"An atmosphere of friendliness and respect for Judaism should pervade the university," suggested a veteran lecturer on education, "but the latter must not interfere with a student's personal observance, or in any way attempt to limit his academic knowledge."

"Bar-Ilan makes no attempt to take the place of a yeshiva," asserts the rector.

At the same time, at Bar-Ilan there are no mixed dormitories and boys are politely requested to leave the area of the girls' dorms after 11.00 p.m. Faculty heads are religious, and campus parking-tags are issued only to those who won't drive on

the Sabbath. In the dining room, there are Grace After Meals booklets hanging on the walls, and while meat is being served, you can't buy milk in the adjacent cafeteria.

What the religious tone of the university really depends on, however, is a nucleus of highly-committed religious students willing to undertake leadership roles, say university leaders.

To attract the more observant student, Bar-Ilan now offers special programmes in advanced Tora studies, for those who wish to combine Jewish learning with their regular degree courses.

The Midrasha for women, and the Kolel Institute for men have succeeded in drawing some 350 students, many of whom previously considered the university's Judaism too watery. With an emphasis on education and outlook rather than on pure knowledge, the small classes help to establish a closer relationship between pupils and teachers. Many of the latter are rabbis from outside the academic world.

THE SOCIAL benefits of the two programmes are not to be underestimated either, admits Rabbi Shimon Goian, head of the girls' section. Men and women meet at functions which they organize themselves. Open to all students, but conducted in a suitable key (e.g., no pop groups or disco), these provide an ideal meeting ground for those with an eye to marriage.

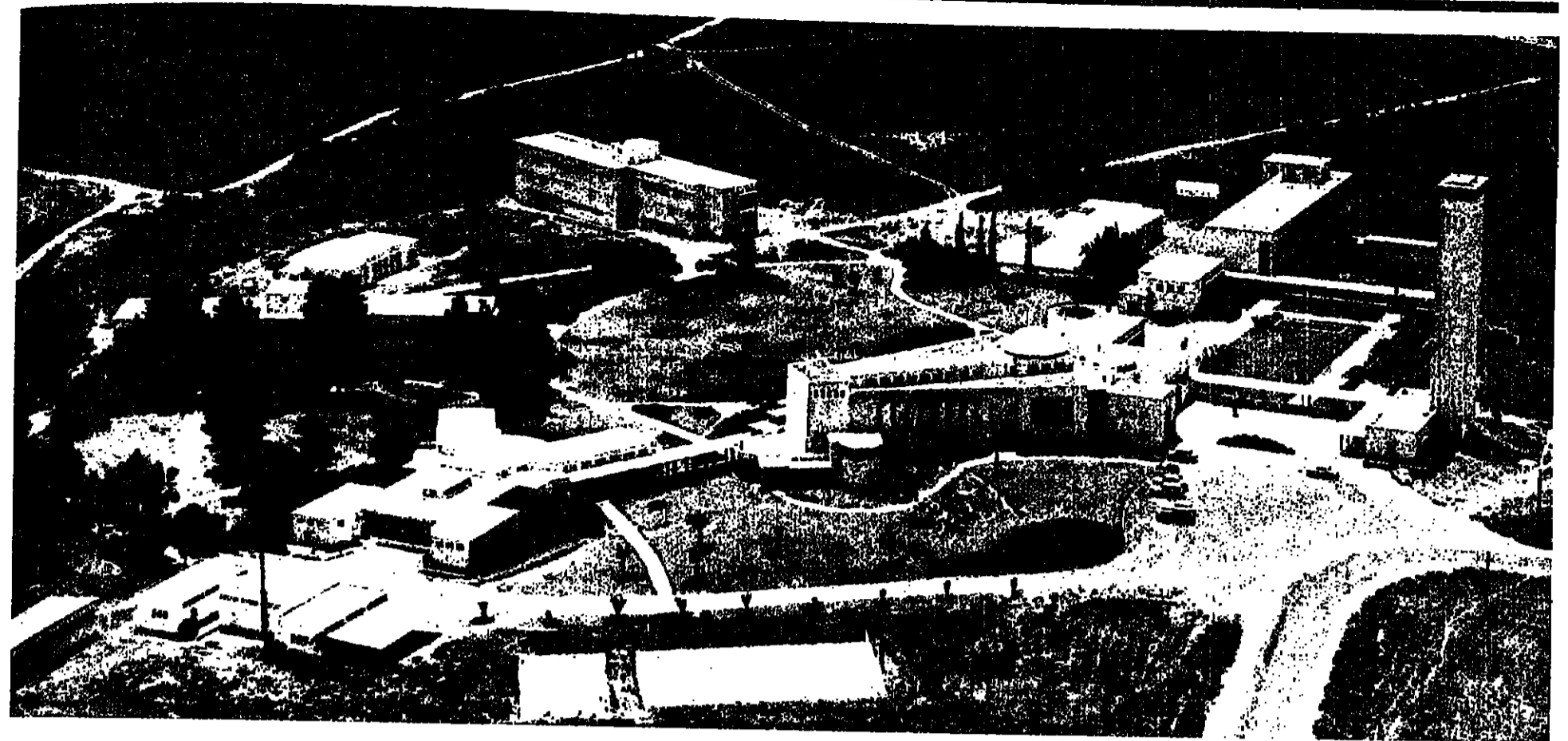
Eventually, so the president hopes, these undergraduates may become leaders in the student union, and perhaps infect others with their religious belief.

Professor Rackman stresses that Judaism spells a strong social conscience. The university's projects for brain-injured soldiers and disadvantaged children and its programme for encouraging the elderly to study, all reflect this quality. In general, students are expected to apply their Jewish and secular knowledge to a useful end in society.

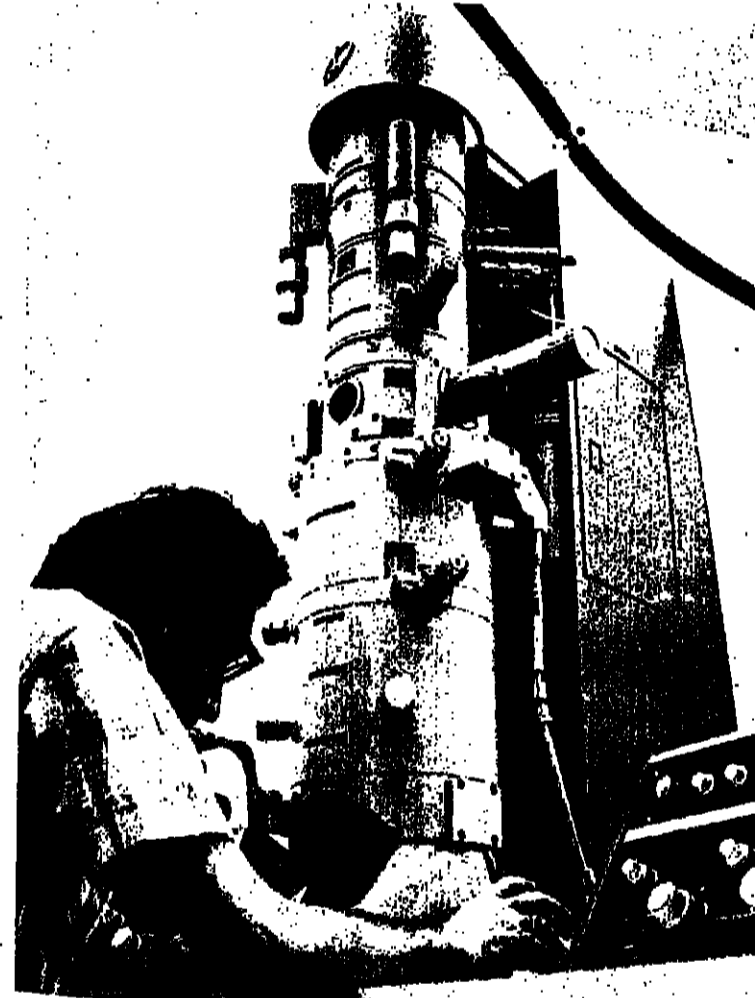
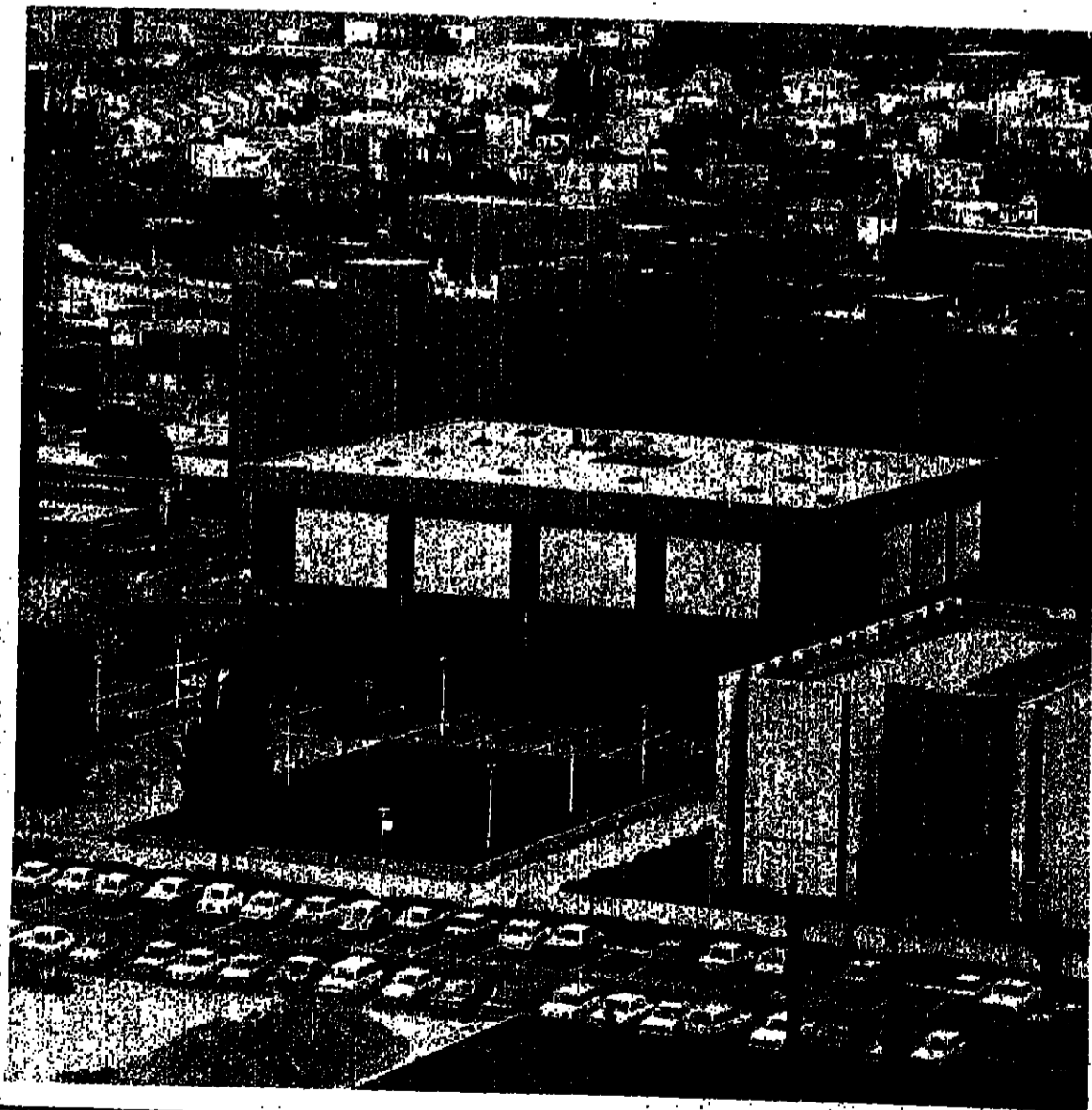
In tackling the challenging task of integrating the secular and the sacred, it has always been Bar-Ilan's aim to endow its graduates with something higher than a higher education.

Mr. and Mrs. Joel Finkle
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 Extend greetings to
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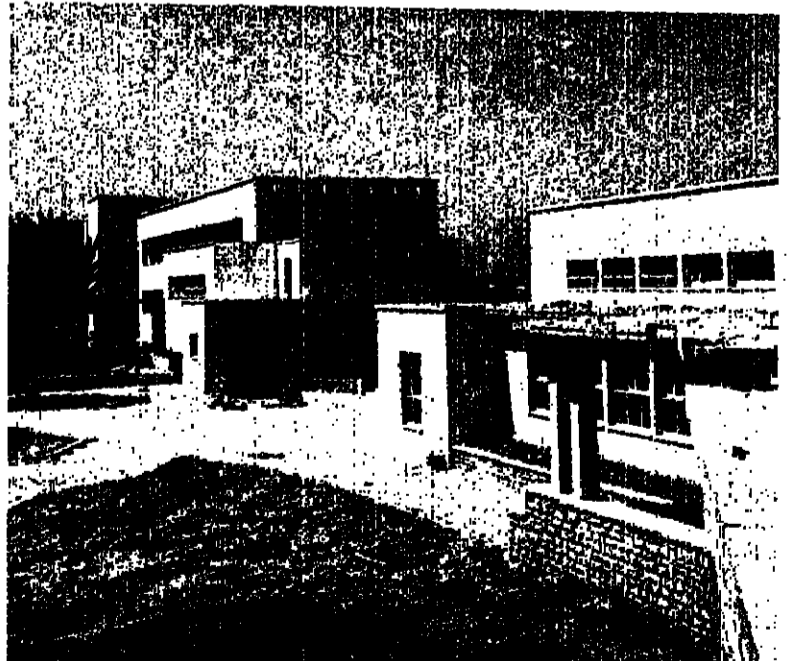
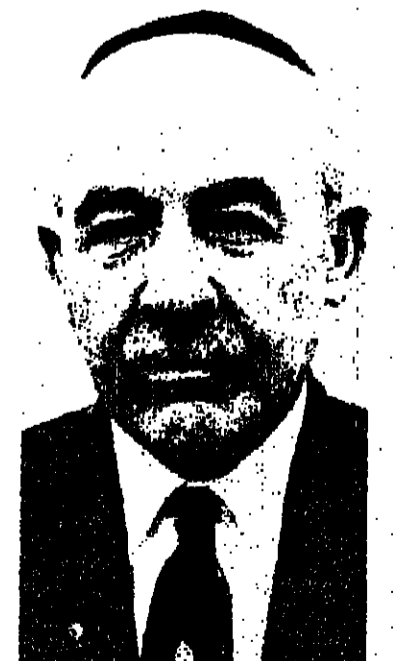
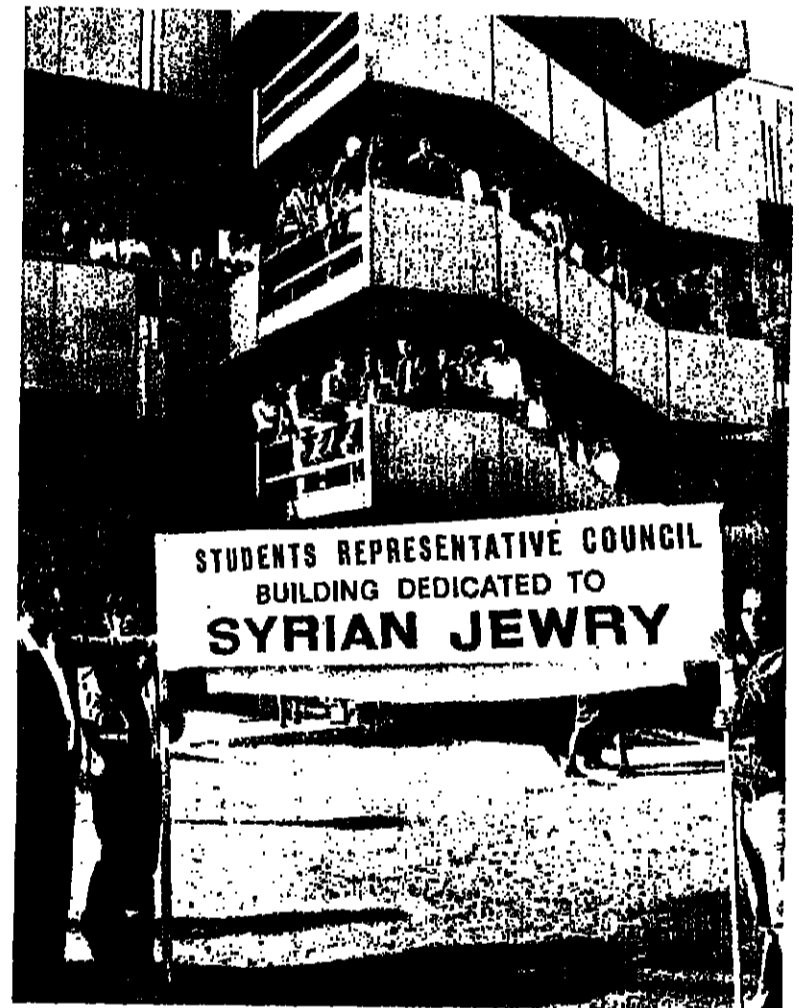


25 years of growth



(Opposite page) Aerial views of Bar-Ilan campus today, at top and lower left. The late Kenneth Keating, at the time U.S. ambassador to Israel, visits the Bar-Ilan campus in February 1974. Keating was presented with a book of Responsa of Rabbi Meir Ben Baruch of Rotenberg, produced by the university's computerized Responsa Project.

(Above) The Bar-Ilan campus, as it looked in the early 1960's. (Left) Electron microscope, acquired by the university in 1975. (Right) Bar-Ilan students rename Student Council Building in honour of Syrian Jewry for one day in 1974. (Bottom row, from left) Poet Uri Avneri, Prof. Baruch Kurzweil at reception in the late 1980's; Prof. Pinhas Churgin, university's founder; university's first lecture rooms and laboratory, in 1956.



DEPARTMENTAL DEVELOPMENT

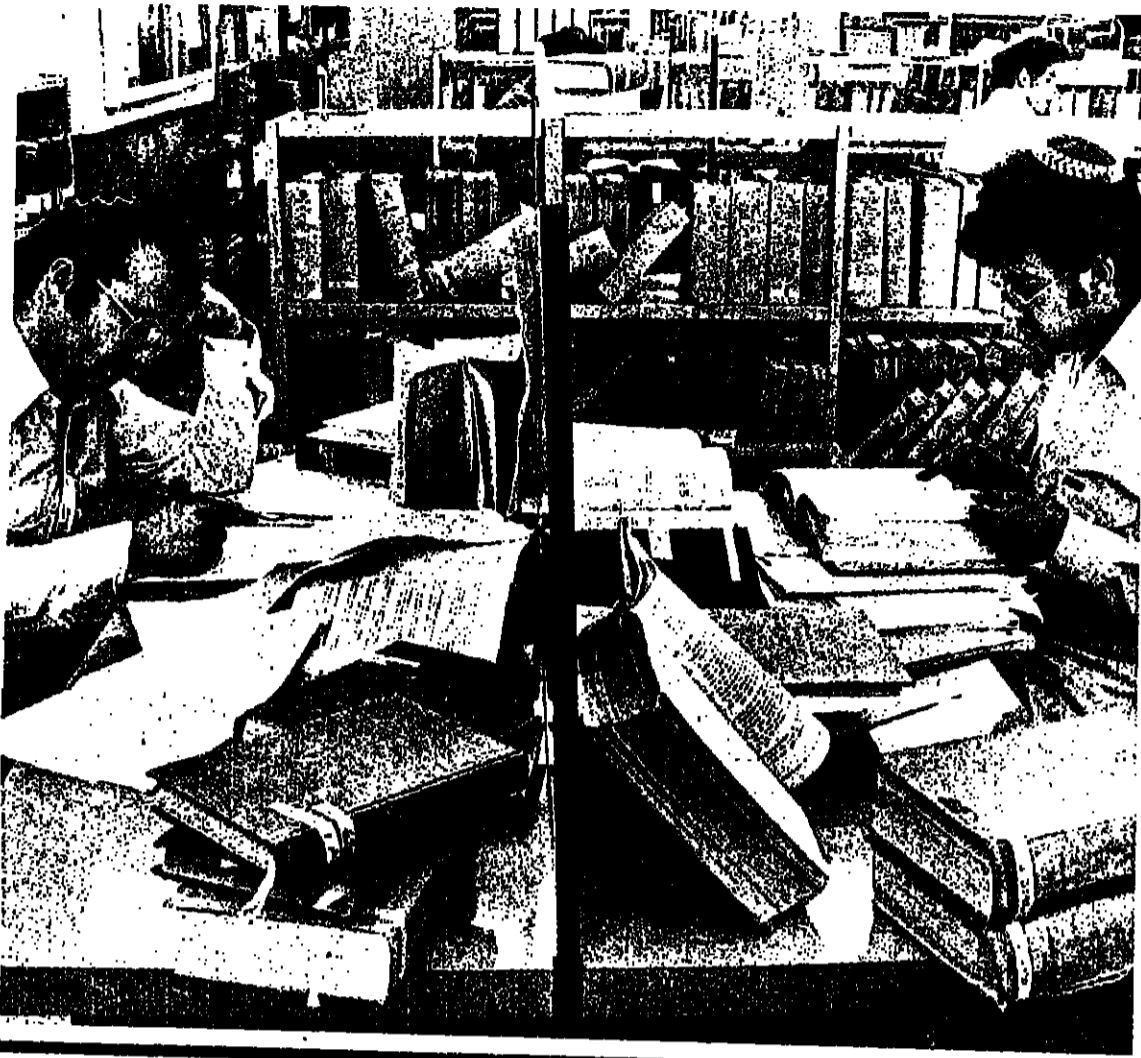
ALAN ELSNER talks to the heads of three of Bar-Ilan's outstanding departments.

PROFESSOR Mair Roston, head of the English department believes in treating his 300 undergraduate students, 285 of whom are female, as if they were at an English department in a British or American university.

"Even though the vast majority of them are Israeli-born, they are expected to speak English all the time in the department, to study in English and to present papers in English. They are treated just as if English was their native tongue," he said.

Roston joined the university in 1956, two years after its foundation. He has played a large part in building up the English department, which now has 50 post-graduate students.

Roston himself specializes in English and American literature. But the department is also involved in linguistics and teaching English as a spoken language. "The linguistics department is in the process of a major expansion, with a leading world figure in the field due to join us next year," Roston said. "The language teaching is done by a separate staff and runs courses for a large number of students in other university departments for whom a knowledge of basic or specialist English is a necessity."



Roston is very concerned that the department should gain an international reputation. "We try to encourage members of the staff to publish their research and have a constant stream of articles in leading journals abroad," he said. "We also bring outstanding foreign scholars to Bar-Ilan to spend a few weeks teaching in the department. In this way, we are helping put Bar-Ilan on the world map."

Roston is also proud of the seminar library his department has built up and kept up-to-date despite all the budgetary constraints.

One disadvantage the department suffers is the dearth of job opportunities for its graduates. Teaching is one outlet but the profession is not well paid. This is the cause of the preponderance of women in the department which Roston describes as an "unbalanced situation."

Another disadvantage is that the students lack the opportunities in Britain and the U.S. to see great works of drama being performed. Roston said that the department had brought over Shakespearean films, but he agreed that they were not a fully adequate substitute.

"This is a small intimate department. We keep the classes fairly small and make



sure that even the senior faculty members teach courses to first-year students," Roston said. "We also organize extracurricular activities to promote this friendly atmosphere. There is an English club for more relaxed meetings and contact between students and faculty, and we hold the occasional colloquium for visiting lecturers."

The psychology department of Bar-Ilan University offers some of the most unusual courses in Israel, in the fields of rehabilitative, industrial and religious psychology.

Department head Professor Yoel Yinnon said: "We run the only course in the country that deals with rehabilitative psychology. Two of our MA students were sent to the U.S. to write their doctoral theses in this subject and came back to set up the course. They work in close cooperation with the Defence Ministry, rehabilitating severely wounded soldiers and also helping difficult handicapped cases."

Another unique course is one studying factory relationships. The psychologists are trained to go into factories and examine the complex web of relationships that exist between workers and management and within the work force itself.

Some courses have been devised to stress the university's Jewish character. One studies psychological aspects of Judaism. Another deals with death and includes lectures on the Talmudic attitude towards the subject by a campus rabbi. Another practical project offered to third-year undergraduates looks at secular-religious relationships in Israel.

The department has developed new teaching methods to replace the formalized lecture system where students sit mutely taking notes. "We teach now almost exclusively in small groups with plenty of opportunities

given for the students to discuss the material," Yinnon said.

"We are fortunate that psychology is one of the most popular subjects to study in Israel today," he added. "We have a very large number of applicants and we can afford to take only the best."

The department, numbering some 300 undergraduate students, a further 200 on MA courses and another 25 studying for doctorates, is a large one even by foreign standards. It also caters for 800 students taking psychology as a subsidiary subject, and employs some 33 full-time lecturers.

"Stiff demands are made on everybody, both staff and students. We take care to have a good mixture of lecturers who are interested in both the treatment and research aspects of the subject, so that students may benefit from a wide choice of courses and topics to study," Yinnon said.

In Israel an MA in psychology is the minimum qualification needed to work in the field, and the second degree course concentrates on preparing students for field work. The clinical psychology course has won for itself a particularly good reputation in Israel.

Yinnon stressed the practical impact that his department has on Israeli society. There is a growing body of research by department members on various aspects of this huge subject. Every summer, the department runs a course for teachers from a particular area. The neighbourhood is studied before the course begins, so that the course can be related directly to its specific problems. Once the teachers have been apprised of the department's analysis of their problems, researchers follow-up to check on the effects of the course.

Economics is by far the largest department at Bar-Ilan University. With 1,400 students

and more than 100 faculty members, it stands out in a university where most studies are conducted on a small scale.

As department head Professor Moshe Syrkin explained, economics encompasses three separate studies, business management, accounting and pure economics. "We hope to graduate from being a department to a full faculty next year," he said.

Within these three branches, there are many different ways in which students can build their courses. It is compulsory to take some pure economics courses but they can be combined with studies in the other two branches. In practice, most students do business administration with pure economics. "That gives them excellent prospects in the job market and also a fine theoretical background and basis," Syrkin said.

The department also offers post-graduate studies leading to MA, MBA and PhD degrees. "This is one area which we are hoping to expand substantially," said Syrkin.

As with many of Bar-Ilan's departments, the emphasis is intensely practical. "We concentrate on the Israeli economy. The vast majority of graduates will be going out to take their places in it as businessmen, accountants, consultants and managers, so we see little point in dry academicism," Syrkin explained.

Bar-Ilan's orientation towards Jewish studies is reflected in several of the economics courses offered to students. "One course we offer deals with economic thinking in the Talmud. We work very closely with the response. Our computer, which stores Talmudic information, has been a boon," Syrkin said. He mentioned several other Jewish-related topics in economic history which are studied at Bar-Ilan and probably at no other university in the world.

One topic examines the economic structure of Jewish communities in the diaspora before World War II. Another looks at the Talmudic conception of competition. A third is based on the Talmudic approach to the environment.

"Much of the work of a large department such as this must be concerned with keeping up a high standard and turning out competent graduates," said Syrkin. "But we are also concerned to expand our horizons academically and make a contribution to research."

This year, a research institute with four study centres was opened. The centre focuses on Latin American development studies, since many senior faculty members are themselves of South American extraction. Eighty participants from abroad are expected to attend an international conference on South America later this year.

The study centres have attracted several renowned U.S. economists who have expressed their readiness to serve on their boards. Syrkin believes the institute will strengthen the department by enhancing its international reputation, increasing the size of its post-graduate section and bringing top academics into the department to combine research with teaching. □

Mr. and Mrs. Adolph Krejtman

New York

Congratulate Bar-Ilan University

on 25 years of great achievement

and look forward to the

continued development

of this wonderful institution.

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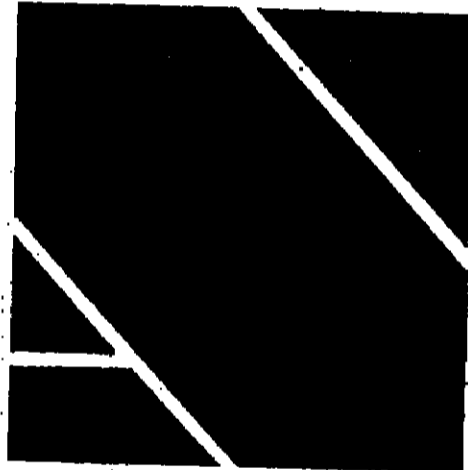
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PAGE ELEVEN



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Henry Pfeffer, member of the Board of Trustees of Bar-Ilan, will be in attendance during the 25th anniversary celebrations.

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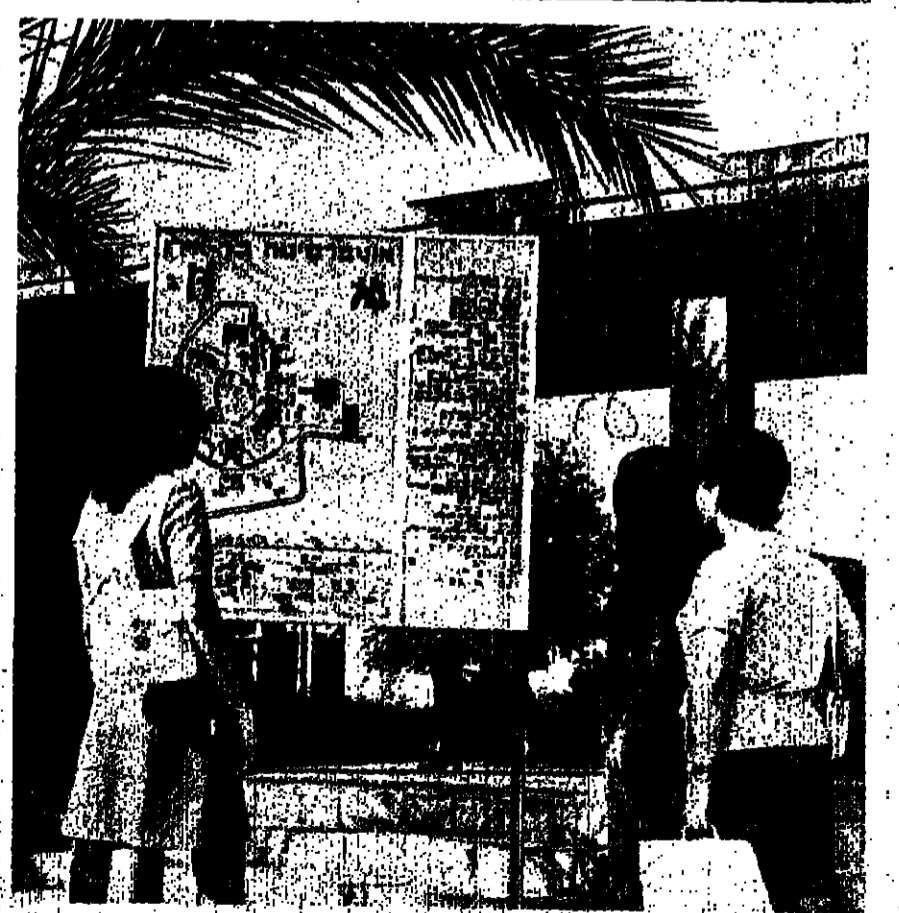
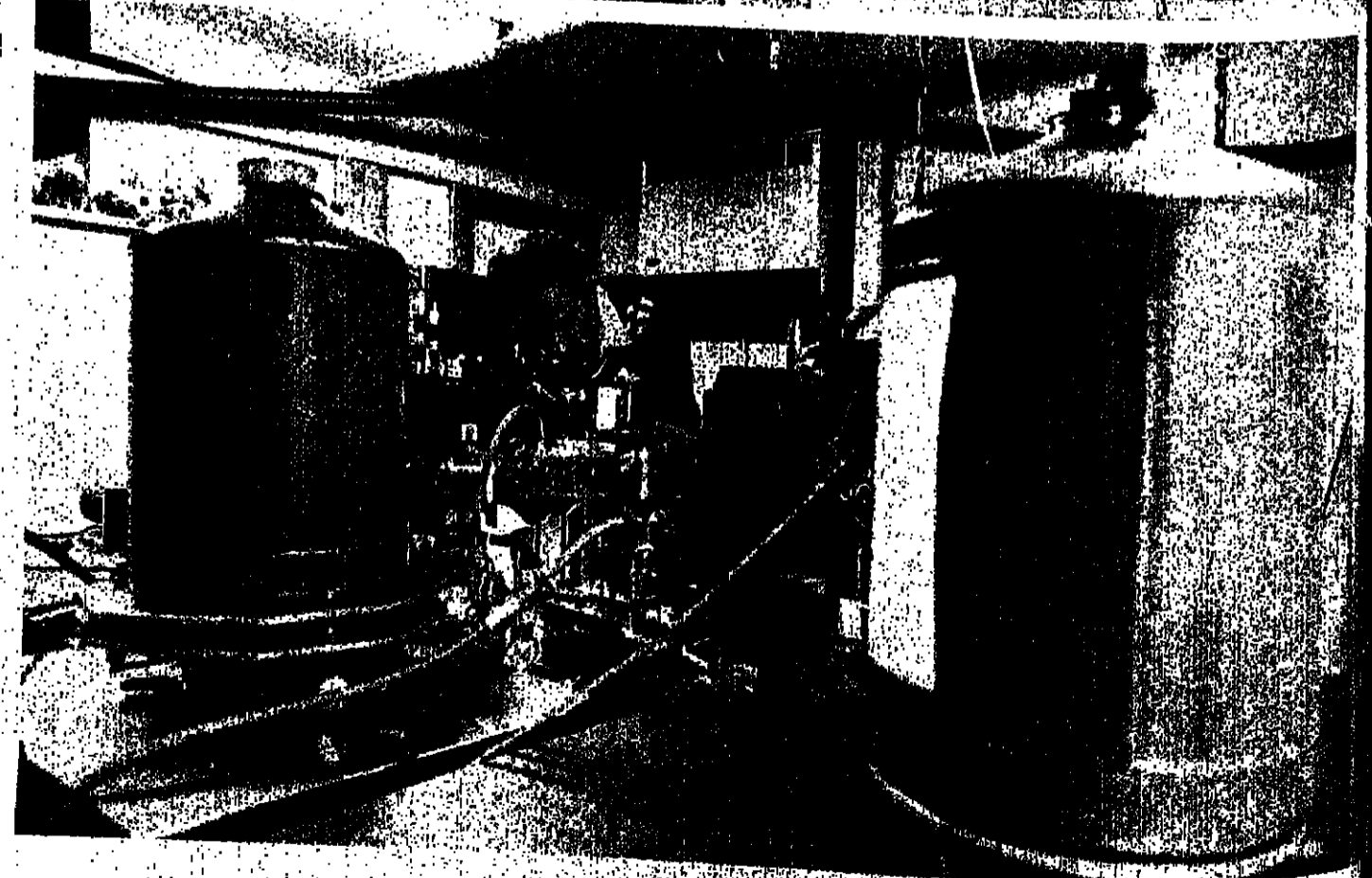
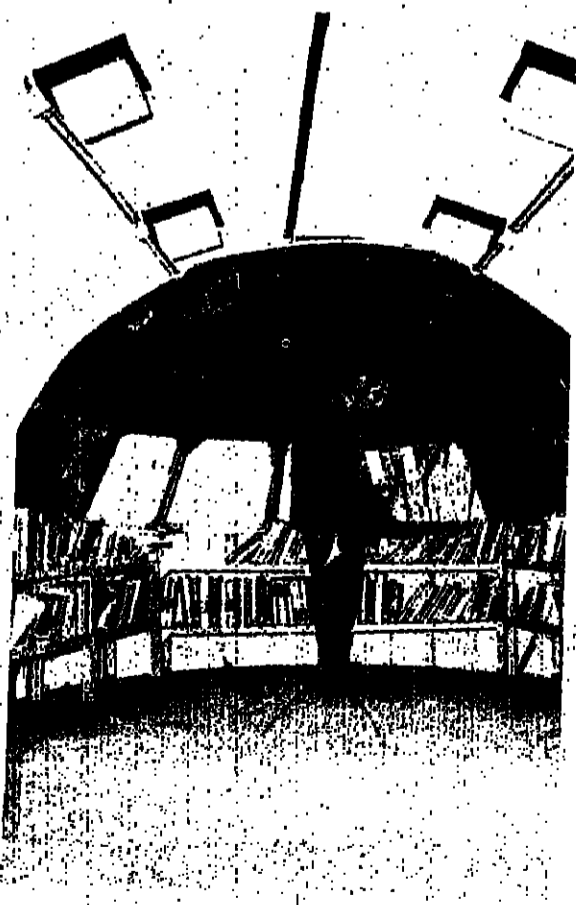
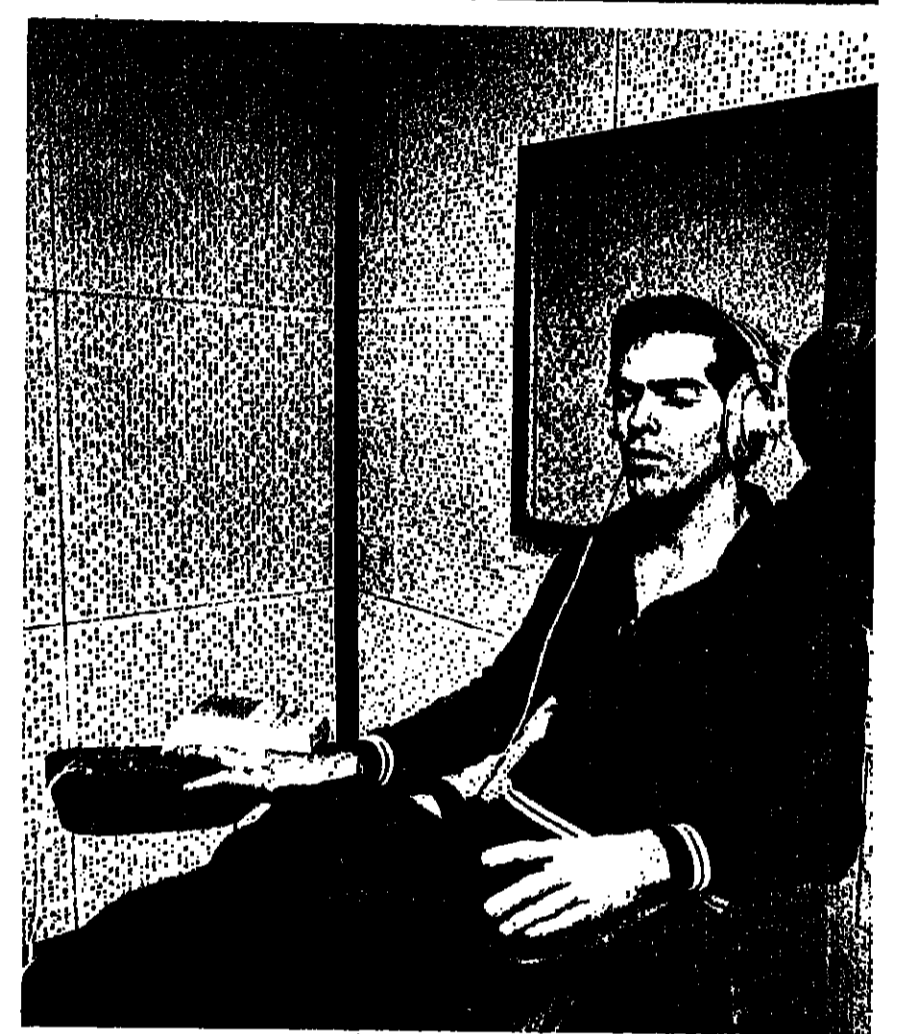
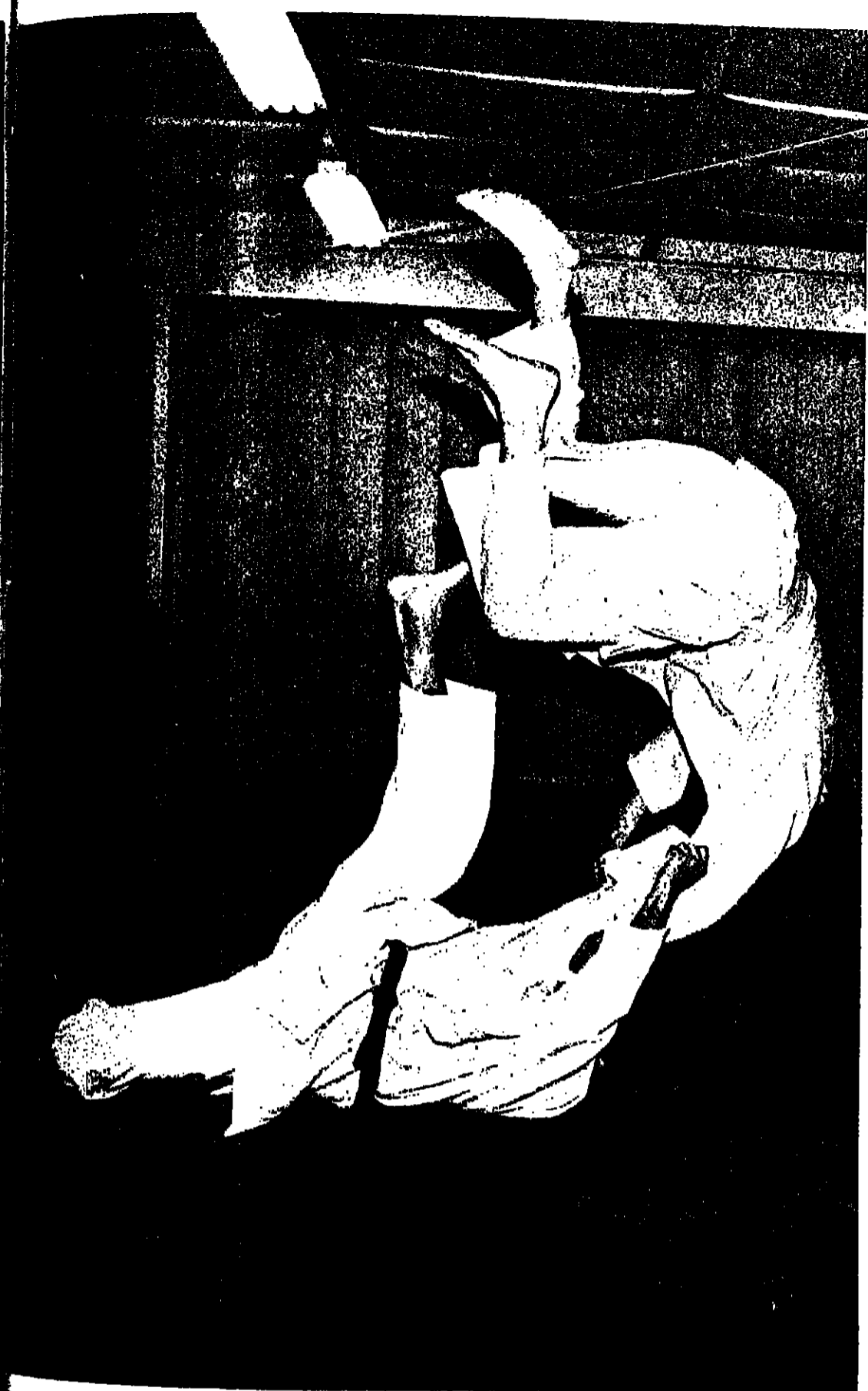
TUESDAY, FEBRUARY 5, 1980

سكزا من الاصل



LIFE ON CAMPUS

A photographic view of some of the varied spheres of activity at Bar-Ilan University.



סניף מרכזי

Renata and Henry Knobil
together with
Ruth and Conrad Morris, London,
extend heartiest greetings and Mazal Tov wishes to faculty,
administration and students on the occasion
of Bar-Ilan University's Silver Jubilee

Mr. and Mrs. Jack Gradel, Manchester
together with
Mr. and Mrs. Maurice Gradel
and their families
wish Bar-Ilan University every continued success
and are proud to be associated with
the Silver Jubilee Celebrations.

The Directors of
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Congratulate Bar-Ilan University on 25 years
of great achievement, and look forward to the continued
development of this wonderful institution.

Arthur Hubert, O.B.E., Hon. Ph. D., and Walter Hubert,
Honorary Vice-Presidents of the British Friends of Bar-Ilan University,
together with their wives
wish Bar-Ilan University continued success
in its magnificent contribution to Jewish Education,
and are proud to join in the celebrations of its Silver Jubilee

E. Alec Colman, Hon. Ph. D., JP
President of the British Friends of Bar-Ilan University
and Mrs. Colman
are proud to have been associated
with the University since its earliest days
and extend warm greetings on this great landmark.

The British Friends of Bar-Ilan University
are both delighted and proud to share in the
Silver Jubilee celebrations of Bar-Ilan
and extend warmest greetings and Mazal Tov wishes to
the faculty, administration and students.

سكزا من الاصل

The Post's MICHAL YUDELMAN looks at Bar-Ilan's Brookdale Programme which, she notes, benefits the young students as well as the old.

THE SENIOR STUDENTS

EVEN THE rainiest, most miserable weather cannot dampen the spring in their step, as they stride confidently down the campus paths. "They" are the senior citizens who have enrolled in the Bar-Ilan Brookdale Programme for Adult Education.

The thirst for knowledge never dies, as the overwhelming response to the Brookdale Programme has proved. Hundreds of senior citizens aged 60 years and more are studying side by side with the regular students in the first project of its kind to be conducted by an Israeli university.

"Senior citizens are encouraged to choose from more than 200 courses in the humanities, Jewish studies and social sciences as part of the religious university's contribution to the community," says programme coordinator and administrator David Glanz.

But the programme, which provides the aging society with intellectual stimulation and a broadening of their cultural horizons, is much more than just a study project.

In a society which defines people according to their profession, senior citizens face a serious identity crisis when they stop working. They need to fill the sudden vacuum in their lives.

The study programmes, which the aged and aging join as auditors, gives them a new status and identity: "Each participant receives a student card and a certificate, enabling him or her to use the library and attend all the university's cultural and social activities. By acquiring the status of a student, the senior citizen ceases

to be defined as old; he or she is no longer retired, but a student," explains Glanz.

On the grassy campus and in the classes of Bar-Ilan University, the senior citizens cease to suffer from the indignity and helplessness attributed to old age. Here, they don't need any special treatment: they are students, just like everybody else.

THE PROGRAMME'S organizers ensure that no more than six senior citizens attend any given class, thus preventing them from forming a separate group and encouraging them to integrate with the other students.

The growing (senior citizen) minority has quickly become the university's pet student group: the senior citizens always arrive at lectures on time, rarely miss a class, always prepare their homework and insist on writing the papers and exams that the degree students must write, even though they, as auditors, are exempt from them.

"They bring a wealth of personal experience to class, and their involvement is so intense that it often takes all a lecturer's skill to keep them from patronizing the class," says Mrs. Florence Mitwoch, director of Bar-Ilan's School of Social Work and director of the Brookdale Programme.

Senior citizens, by virtue of their relatively substantial experience, are often able to make particularly valuable contributions, as, for example, in a discussion on marital conflicts, she says.

SOME OF THE participants in the Brookdale Programme,

whether pensioners, new immigrants or others, have never had a chance to study in an institution of higher learning. Many were forced to stop studying during the events preceding World War II. They all feel that they have reached a standstill in their life and are spurred by a desire to break into new circles and find new interests.

"People who come here to study when they have passed the age of 60 have never really stopped learning. They have no other motivation than the pure desire to learn. This creates an atmosphere that neither the other students nor the lecturers can ignore," notes Mitwoch.

Subsidized by the Brookdale Foundation of New York City, the Bar-Ilan programme enables the senior citizens to pay only IL300 for a one-year course instead of the usual auditor's fee of IL1,040.

The university also tries to reduce the bureaucratic procedures for the admission of senior students and centralizes in one office all the information, registration and assistance concerning the choice of subjects.

The overwhelming response to the programme — there were 250 students when it started in 1978 — has gained momentum: Now, there are 420 senior students, indicating the largely neglected needs of the aging community in Israel.

One of Bar-Ilan University's main missions is to challenge young people's attitudes towards the aging. This leads to the second part of the Bar-Ilan Brookdale Programme. Called simply "Tochmit Hakesher," (the Contact Programme), it provides funds to assist the studies of students who extend



Striding confidently down the campus path... senior students

social services to aged members of their communities.

WHILE MANY of the students who join the Contact Programme are enrolled in the university's social work school, the programme is open to any student willing to devote time, attention and understanding to senior citizens.

The Contact Programme's contribution to the young students engaged in it is no less important than the help they extend to the aged.

Israel, still in some respects a young, pioneering society, has little or no understanding of the special needs of the aging community, which constitutes over

10 per cent of the population.

The immigration of parts of families to Israel and the non-existence of the extended family as a social norm have created a society in which many people have no relatives or connections with older people. The Contact Programme enables youngsters to bridge the generation gap.

"Many of our young students have found a 'grandmother' or 'grandfather,' and made the missing connection with an older relative. This is all part of the university's efforts to change the younger generation's feelings and attitudes towards the older community," adds Mitwoch.

BAR-ILAN UNIVERSITY is shattering the popular ivory-tower myth of universities by reaching out to working, middle-aged people who would otherwise not have the chance of higher education.

Outlying branches are part of Bar-Ilan's policy of carrying the torch of learning, Judaism and Zionism to the farthest corners of Israel. "We see the branches as our mission and our challenge," says economics lecturer Dr. Moshe Berrebi, who is in charge of the branches.

Bar-Ilan does not encourage the branches to become independent, thus freeing itself of the financial burden. Rather, it continues to maintain them as extensions of the university itself, carrying out the university's mission.

The three branches established so far — in the Jordan Valley, in Ashkelon and in Safad — often succeed in attracting uneducated, otherwise unmotivated people towards studying. A certain relaxation of requirements enables hard-working people, who also support large families, to gain the education they missed when they were younger.

While applicants to Bar-Ilan's main campus must pass certain entrance exams, branch students need only write the exams at the end of their first year. This practice spares the students the psychological trauma of possible failure, and enables them to attempt to pass the exams again, or choose courses with different requirements.

One way or another, says Berrebi, the student can use previous courses to complete

Spreading the word

Through its branches, Bar-Ilan University is reaching out to people who would otherwise not have the chance of higher education, writes The Post's MICHAL YUDELMAN.



The late Dr. Tuvia Bar-Ilan, founder of the Bar-Ilan branches and son of the late Rabbi Meir Bar-Ilan (Berlin), after whom the university was named.

future study programmes. The branches offer all the basic courses required for a degree by Bar-Ilan University. These include Judaism, Talmud and Jewish philosophy. But at least 20 per cent of the BA courses are taught only on the main campus, which also contains the laboratory facilities.

ON THE bank of Lake Kinneret, flanked by lawns, is the largest of Bar-Ilan's branches, located in the Jordan Valley regional centre, Zedah. The 300 students attending the branch come from the lower Galilee's villages and kibbutzim, Beit She'an and Tiberias. The branch offers courses in psychology, sociology, Hebrew literature, economics and education, in addition to basic and general courses. Mini buses of the Regional Jordan Valley College provide transport to and from the students' homes.

The Ashkelon branch, accommodating 250 to 280 students, also offers a course for qualified nurses. Over 80 per cent of the students at the branch are from Ashkelon, while the rest come from neighbouring areas, including Kiryat Mal'achi, Kfar Warburg, Ashdod and even Rishon LeZion.

Bar-Ilan's attempt to reduce the gap between social groups and to provide education for slum quarters is perhaps most evident at the Ashkelon branch.

At the request of the Ashkelon municipality, which will finance part of the project, the branch there will add a course in social work next year. The Safad branch serves

some 120 students from the mixed population of the northern town and from the villages around it. The main problems in the region are the bitterly cold winters and the lack of funds for heating. Consequently, certain courses have to be rescheduled for a warmer time of the year.

BAR-ILAN is presently considering adding a fourth branch: Har Hanegav College, in Yeroham, but first the college must be recognized by the Education Ministry. Meanwhile, Bar-Ilan is helping the college with lecturers. The students here come from development townships in the Negev and from Dimona.

Bar-Ilan University keeps a special budget for branch students. There is also a fund, provided by the Sephardi Federation, for students of Oriental communities in exchange for community services in their home regions.

Young, dedicated lecturers commute between the main campus and the branches to spread the word of Judaism throughout the land. But Bar-Ilan's unique ideology is not demonstrated merely by the Judaism and Talmud courses taught there. The lecturers set a personal example by being observant Jews as well as scientists and teachers.

Ada Berrebi: "The analysis of scientific problems in class, the professors' attitude towards life and studies, shows the students that there is no contradiction between science and religion, and allows them to accept Judaism as a way of life."

Elaine and Arnold Bloch
of Melbourne, Australia
extend greetings and best wishes

to the Bar-Ilan University on the occasion of its
Silver Jubilee.

The Australian Friends of
Bar-Ilan University, Melbourne
congratulate the University
on its superb achievements and extend best wishes
on the
Silver Jubilee.



Brookdale Programme students at work in a lecture room (left); comparing notes after class...



...They have no other motivation than the pure desire to learn."

The Post's BENNY MORRIS meets Harold Fisch, Bar-Ilan's professor of English literature, who regards his work as 'a pioneering enterprise.'

THROUGH HIS study window, Harold Fisch can see the southern slope of Mount Herzl and the tourists slowly shuffling between the buildings of Yad Vashem.

The Birmingham-born professor of English literature at Bar-Ilan University likes the view: "You can't see the graves, but I know that Golda is buried just over the crest," he says.

Fisch does not find the view depressing: "On the contrary, Yad Vashem is above all a memorial to the Jewish people's survival; to the fact that we managed to endure the very worst the world could pit against us."

"The Holocaust is a Christian problem," he says, "not a Jewish one. There is nothing we need explain. The Holocaust revealed a basic flaw in Christian civilization. They must do the soul-searching."

Fisch's mind and interests span the cultures of the West and his Jewish heritage. The son of a rabbi, he was brought up in the English industrial town of Sheffield, where he attended the local (non-Jewish) grammar school and university. After three years of war service, he completed a Bachelor of Literature degree at Oxford — "A Ph.D. wasn't necessary in those days for an academic career," he says.

His thesis was on the writings of the 17th century Anglican bishop, Joseph Hall, moral philosopher, satirist and poet.

Fisch went on to teach English literature at Leeds University for 10 years, immigrating to Israel in 1967. Here, he joined the embryonic English department at Bar-Ilan.

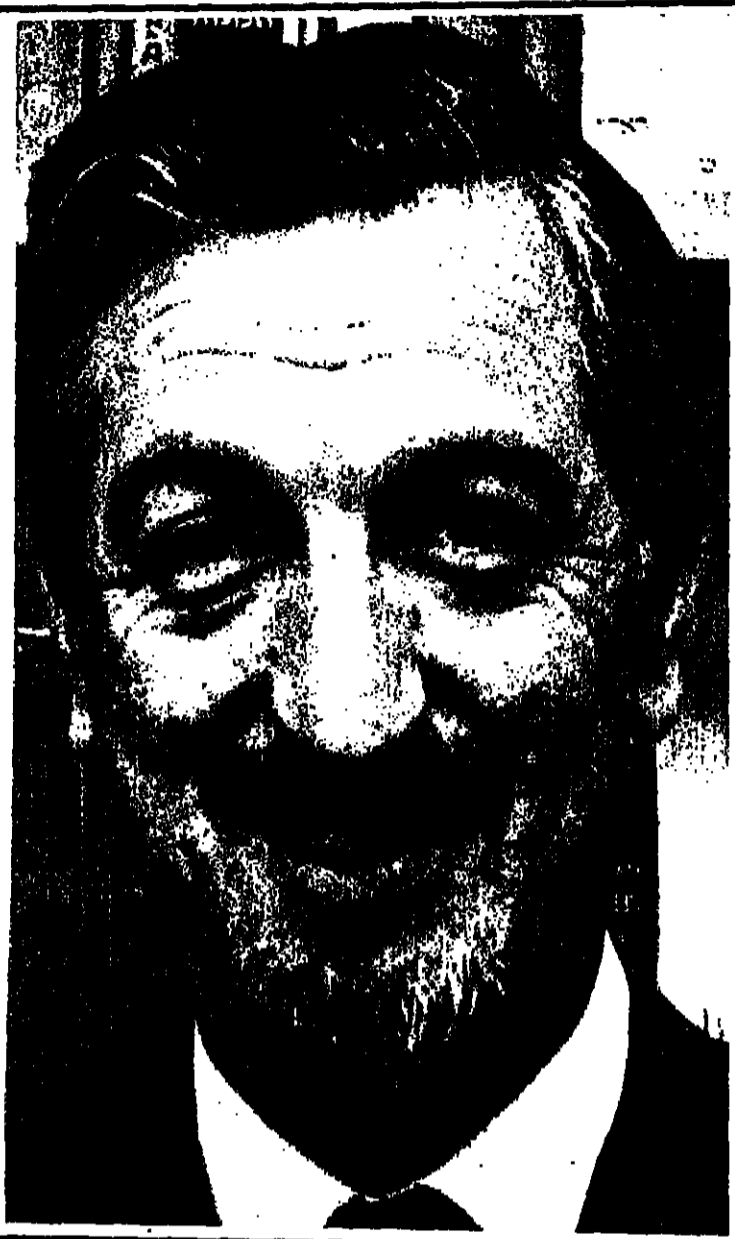
"We then had two junior lecturers all told. We received a 200 British Council grant to buy books for the department library, and we stretched it by buying Penguin and Everyman editions," he recalls. The department now has 15 lecturers and about 300 students.

FISCH HAS PUBLISHED books and articles on Shakespeare, on 17th century English literature, on modern American Jewish novelists and, most recently, on Zionism. In "Jerusalem and Albion" — perhaps the foil of his twin identities — Fisch traces Judaic imagery, thought and themes in the writings of Milton and his contemporaries. The book is due out in Hebrew this month.

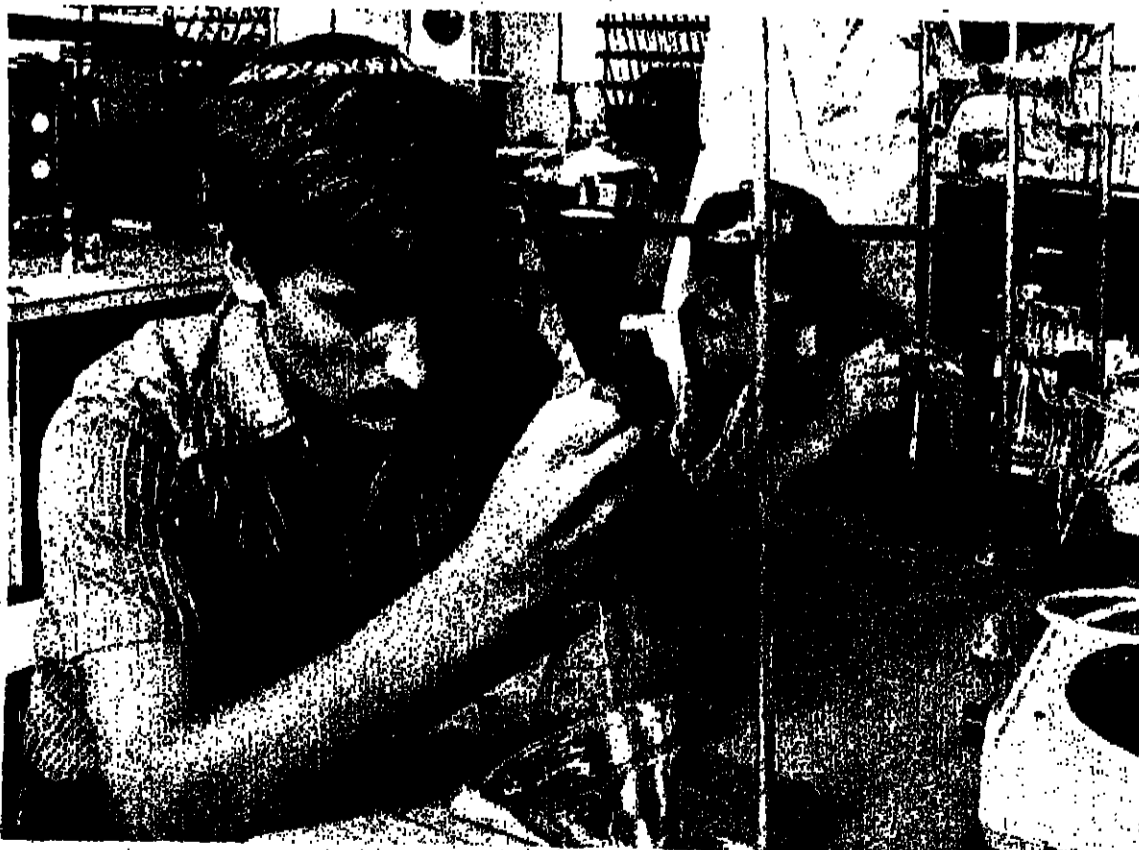
Together with his family, Fisch recently moved into a new flat in a religious block in Jerusalem's Kiryat Hayovel district: "It makes for smoother living. No noise on Shabbat, a common language," he says. He is of the non-stone-throwing, live-and-let-live Orthodox Israelis. His salon is adorned with two or three early 18th century pieces which would widen the eyes of an antique dealer. Silver ashtrays decorate small, metal coffee tables, and books reach to the ceiling of his study. Most are in English.

A row of large leather-bound tomes catch the eye. Fisch

'Orthodox Jews find no conflict or contradiction, apparently, between their religious practice and beliefs and research pursuits in the natural sciences...'



A NATURAL BLEND



"I believe that an Orthodox religious institution of science is not a contradiction."

proudly hauls one out — an 1800 Russian Talmud, an heirloom of his wife. There are beautifully inscribed Hebrew annotations in brown ink in the margins.

Fisch was among the leading spirits in the foundation of Bar-Ilan's Institute of Judaism and Contemporary Thought. The institute encourages studies which attempt to reconcile Jewish and Western thought and values. Bridging the two cultures is important to Fisch.

WHEN Bar-Ilan University was founded in 1955, it was opposed by many secularists — "a religious university?" — and by many in the Orthodox camp — "It will either become a glorified yeshiva or a non-religious, normal university."

"I believe that an Orthodox religious institution of science is not a contradiction. It can exist," says Fisch.

He points out that in the United States, there is now a large number of Orthodox Jewish scientists: "Orthodox Jews find no conflict or contradiction, apparently, between their religious practice and beliefs and research pursuits in the natural sciences," he says.

But he sees a problem in the humanities and philosophy. Thinking religious Jews will necessarily come up against ideas and phenomena which apparently conflict with their religious presuppositions.

"I believe such contradictions and conflicts should be faced and addressed," says Fisch. At the same time, he is aware that there are teachers of humanities at Bar-Ilan who believe that they should teach their subjects as they are taught at any other university.

"They regard their Judaism and religious beliefs as things apart — to be left, as it were, outside the classroom. I don't think this is right or desirable," says Fisch.

Fisch's children embody their father's ideals and commitment. All, he proudly notes, have remained within the religious fold and most served in IDF combat units as officers during their national service.

One is a teaching assistant in philosophy at Bar-Ilan; another is studying in the field of computers; a third is pursuing an academic career in social work; yet another is a married housewife, and the youngest is still at school.

"I am not a military person," says Fisch, but he speaks with obvious pride of his children's contribution to Israel's security.

THE SAME sort of pride is evident when he speaks of his World War II service as a sub-lieutenant in the Royal Navy — "the senior service," he calls it — on convoy duty in the Atlantic between 1942 and 1945.

He paradoxically compares life in that service to the religious life — there are symbols, duties, ceremonies, codes of behaviour, many apparently arbitrary — "like wearing a knotted tie and tefillin."



Zvi Luz

'We have retained the family-like closeness of the small-university life and work together as a team, happy in each other's achievements. This is pretty rare in today's academic world.'



Fruitful co-existence... Kibbutz Degania Bet (above); the library at Bar-Ilan University.



WORLDS APART

The Post's MICHAL YUDELMAN talks to Zvi Luz—kibbutznik, scholar, teacher, writer—a product of Bar-Ilan's Hebrew literature department.

TWICE a week, Zvi Luz leaves his pastoral home at Kibbutz Degania Bet, and enters a very different world of Bar-Ilan University, where he teaches Hebrew literature.

Instead of conflicting with each other, the non-religious kibbutz background and religiously-oriented university campus have found a fruitful co-existence in the life of Professor Luz.

Bar-Ilan University has been a second home to the kibbutznik



The late Professor Baruch Kurzweil

scholar ever since the sixties, when he entered as a student. "I chose this university both for its high standard in the subjects I wanted to study — Judaica and Hebrew literature — and because of its religious ideology," says Luz, son of the late Knesset Speaker Kaddish Luz.

The close ties and intimate atmosphere of the then small university, which was founded in 1955, apparently left their mark, because Luz, who studied at many universities abroad, always returned to his alma mater. And so did most of the Hebrew literature staff, who also graduated from Bar-Ilan. The friendly relations among the staff are born of the many years spent together, first as students and later as teachers.

"You won't find the nasty intrigues and hostile competition, so prevalent in other universities, in this university. We have retained the family-like closeness of the small-university life, and work together as a team, happy in each other's achievements. This is pretty rare in today's academic world," concludes Luz.

If you choose to work in Bar-Ilan, you probably identify with its religious ideology to a certain extent, states Luz.

emphasizing, however, that there is no external coercion of any sort in the university.

The study of Hebrew literature at Bar-Ilan is based on the conception of literature as a spiritual creation, rather than a mere architectural design. This guiding principle is the legacy of the late Professor Baruch Kurzweil, who founded the Hebrew literature department in Bar-Ilan, and distinguishes Bar-Ilan from other institutions of learning.

Luz divides his teaching time between Bar-Ilan's main campus and its branch in Zemar, the Jordan Valley's district centre. The Zemar campus consists mainly of adult students who take classes in the evening, after their day's work. These students take their studies extremely seriously and their achievements often surpass those of their younger counterparts in Bar-Ilan.

DESPITE Luz's heavily loaded

schedule, he manages to combine his writing — fiction and non-fiction — with his teaching.

Luz writes in his workroom in Degania Bet. His latest book of short stories, *Balance*, is about to be published. Luz has published a three-part trilogy of legends called *The Place*, and two collections of short stories, *Where the Rivers Go* and *Seasons*. In addition to a number of non-fiction books and essays, "thanks to which I am now a professor."

Surprisingly enough, Luz also finds time for his family — a wife and five children. One of his daughters, a Bar-Ilan student, has chosen mathematics and computer science as her major. Another daughter is studying biology in the Tel Aviv University. The remaining three — a son in high school and a son and daughter in elementary school — are studying in the Jordan Valley. All the

children were born and raised on the kibbutz.

Luz describes himself as one who refrains, in his written work and everyday life, from exhibitionism. Like his manner and stature, his answers are short, matter-of-fact and somewhat clipped. "Whatever needs to be known, can be found in books," he tells me, when I complain of his brief replies.

He does, however, consent to disclose some of his innermost hopes and desires: he hopes there will be peace; he intensely desires Israel to be a good state, and a people worthy of their past heritage. As for his personal future, Luz wishes to continue in Bar-Ilan, where his work yields him satisfaction, pleasure and self-accomplishment. "Every time I come here I experience the change of atmosphere from the outside world. There is always something new and different here for me." □

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Best Wishes to Bar-Ilan University on its jubilee.

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To Bar-Ilan University

cordial congratulations on
its anniversary and best wishes
for success in all its endeavours
on behalf of Israel and the Jewish people.

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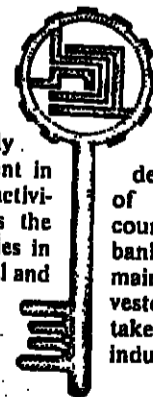
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TEXTS AND TECHNOLOGY

DAVID GUR learns about the Responsa Project, to computerize Jewish scholarship.

YOUNG yeshiva student David Gur, a rabbi with a thorny problem. The rabbi listens carefully to pertinent information. After the student has completed his outline of the problem, he relaxes a little, expecting the rabbi to pull down a few dusty Talmudic tomes from his bookshelves and start sifting laboriously through the literature in search of precedents and rulings. Instead, the rabbi turns to a sophisticated computer keyboard, types out a few headings which summarize the problem and, seconds later, the computer flashes the appropriate references onto a screen.

The Responsa Project, run by The Institute for Information Retrieval and Computational Linguistics at Bar Ilan University, has shown that the linking of ancient tradition and modern technology is not only possible, but essential for advancing our knowledge of Judaic law and Halachic decisions.

The project, set up in 1974 in designed basically to put

Hebrew legal texts, in particular the rabbinic Responsa literature, onto computer tapes, so that the material can be scanned to locate references relevant to research on particular topics. The Responsa dates from the time of the Gaonim, about 1,500 years ago, and is essentially a system of Jewish common law derived from rabbinic decisions based on the Halacha.

Rabbi Menahem Slae, one of the coordinators of the project, explained: "The Responsa — one of the important genres in Jewish law — was chosen for computerization because of the total lack of indexing for the literature. The computer allows us to store the vast amount of information available and retrieve it immediately."

To date, the system has computerized 128 Responsa texts, containing 28,000 documents and over 80m. words. "No scholar or lawyer could read all those books," said Slae, a native of Chicago who made aliya in 1968. "But the computer can scan the relevant informa-

tion in a fraction of a second." The information is found by typing into the computer of "key" words or phrases, likely to be used by a respondent in his analysis of the legal problems involved.

Slae explained that the computer technique does not bypass any of the valuable thinking processes in traditional methods of scholarly inquiry. "We do not retard thought processes. We help to enrich them," he claimed.

He said that a Ph. D. student could squander two-thirds of his time in libraries, scanning the enormous amount of material pertinent to his field.

The computer can save him endless hours of drudgery. A rabbi seeking to answer complicated questions beyond his field of expertise can use the computer to make speedy judgments based on a more complete grounding.

"To call this tool a timesaver is a considerable understatement," Slae emphasized.

THE PROJECT has so far run more than 800 searches mostly in the field of Jewish law. Doctoral and Masters dissertations, lectures, papers and books have drawn part or all of their sources from the computerized search. The researchers are mainly lawyers, rabbis, yeshiva and secular students.

Sample searches include knotty questions on community law, abortion, the right to strike, payment of fees for services rendered and the placement of the children of divorcees.

One study, commissioned by the Israeli Association of Insurance Companies, resulted in the retrieval of hundreds of topical court decisions in the history of insurance found in Halacha dating from the 16th century.

In 1978, a Hebrew law service was inaugurated, in cooperation with the Israeli Bar Association, which has enabled lawyers and judges to prepare their arguments and decisions in litigation.

"We can study any legal or

social problem on texts dating back to the 12th century and spanning hundreds of Jewish communities," said Slae. The decisions of the Israel Rabbinic courts are now being put on tape, he added.

The problems of pollution and ecology furnish more potential subject-matter for the project. As a result of a contract with the Ministry of the Interior, the computer is to compile data from Jewish sources relating to ecology which will later be published in teaching aids on the subject.

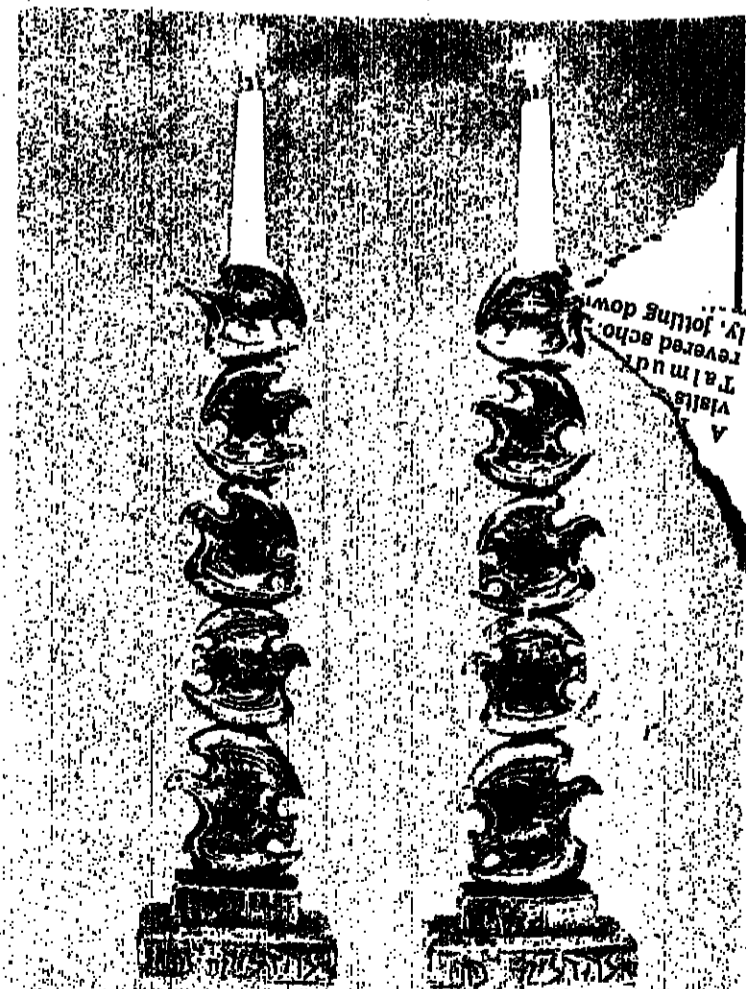
"The Talmud contains very clear zoning laws which, if applied today, would prevent industries from emitting noxious fumes in residential areas," explained Slae.

Another service, sponsored by the Ministry of Education, provides computer-retrieved Responsa material for the teaching of Talmud and other Judaica in yeshivot and high schools. The computer is also gathering material for instruction booklets in the Oriental Jewish Heritage project.



Anniversary silver

Vienna-born sculptor George Weil, who now lives in Britain, has created a collection of Jewish ritual objects in honour of Bar-Ilan University's Silver Jubilee. The works, available in limited editions in silver and bronze, include a figure of Moses and a Tora pointer, Seder cup and plate, menorah and candlesticks.



הכזא מן האצל

